15: Kroeber E-5 (1900-1906) 1906
NS29 Yokuts NS29

551 Gawu, pronounced Cow by the whites.

Hawasya.

Watokai, from watak, pine nut. Also the name of a man of the Tachi tribe.

Nahaach, otter.

Pitkachi, the name of a tribe on the San Joaquin River, was the name of an old man, now dead, on Tule River Reservation.

Taucha, dead, is the name of an Indian among the Gashowu, now near the San Joaquin River.

Women:

Wiamcha; second name, Dewat.

Wawachik.

Ilat.

Omom.

Yaudach. This name may be related to yawud, brush, or to the tribal name Yaudanchi.

171 551 775 769 [182] The reason of the strict taboo of the names of the dead has not yet become clear. It is as with most customs: explanations can frequently not be given for them by the people observing them. It is probable that in many cases fear of the dead had some connection with the name-taboo. In some parts of California it is thought that the mention of a dead person, especially if he is recently deceased, is likely to bring about the return of his ghost with evil consequences for those visited. This definite explanation will, however, not hold everywhere. The Yokuts say that they are not influenced by any such belief. The only explanation they that can give for their observance of the custom is that the mention of the name causes the relatives of the dead person great grief. This is a motive which is undoubtedly present in the minds of all the Indians of California, whether or not they are in addition actuated by feelings of fear connected with the possible return of the dead. It was usual everywhere to obliterate in every way the memory of the dead as much as possible, especially by the destruction or removal of objects specifically associated with him. [768] The house in which he lived was in many regions burned, destroyed, or abandoned. It soon becomes very evident to any one dealing with the California Indians that mention of their dead relatives and friends usually causes them acute grief, especially among the older people, and that, when they have reason to believe the mention to be deliberate and not made through ignorance, it is received as a deep affront. [688] Among some tribes the greatest insult one person could inflict upon another was to speak of the latter's dead relatives, especially to mention them by name. In northwestern California such a mention, even if accidental, could only be compensated by a considerable payment.

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